Some Considerations (concerning the Quakers) of Concernment to the Church of England, *Propounded in a Letter to the Worthy Author of the* Snake in the Grass, *&c.*

(T. Crispe)

Reverend Sir,

THE great Service you have done the antient Christian Apostolical Faith, and particularly to our Church and Nation of *England*, by your so ample discovery of the Errors and deep Subtilty of the Leaders of the Quakers, obliges me to make my acknowledgment to you and for your Encouragement to proceed in the same good Work, to acquaint you that your Labour hath not been in vain herein. Indeed, Sir, I have wondered that so little notice has been taken since the happy Restoration, (1660) of the great Detriment and Scandal it hath been to the Church of *England*, in that these Quakers have had so much Encouragement (by Connivance at least) in their villifying and defaming the Protestant Ministers, the Episcopalians especially, termine their Lordships, the Bishops, cursed Bishops? But I find one of them Reverend Father in God, my Lord Bishop of *Lincoln*, in his Advice to his Clergy, saith, that if those deluded People (Quakers) be so Sincere as they pretend, they will be obliged to Renounce; but of their Leaders, he truly says, they have ends to serve, and I doubt not but more of them Reverend Fathers will follow his good Example, and shew their Care and Zeal for the true Faith and Church, by the commending to their Clergy your Labours, as he has done. And as St. *Peter* was the Apostle of the Circumcision, and St. *Paul* more eminently of the *Gentiles*; it seems to me as if your Station were to Convict at least, if not Convert those poor deluded Creatures. Sir, having had the Curiosity to Read some of Mr. *Bugg*'s Writing against them, also their Defence, in a Book, Entituled, *A Sober Expostulation with some of the Clergy*, &c. Where in two Letters from Mr. *Whitehead* to Mr. *Smithy* and Mr. *Archer*, two Ministers the Quakers (as I think) Insolently Threaten them, and thereby all or any Ministers who Encourage and Rejoyce in the Recovery of any from their Snares, and who discovers their Wickedness and Errors. I find the Quakers charge Mr. *Archer*, the Minister of the Parish where Mr. *Bugg* lives, for owning or approving Mr. *Bugg*'s Book, wherein there was a feigned Tryal and Picture of a Pillory, and twelve Quakers Names, or the two first Letters thereof, all which I think no Man of Sence that sees take to be any other but Fictions, and therefore not so much Scandal to them twelve Quakers as they represent it. But Mr. *Whitehead* being one of them, I perceive he highly resents the

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the Affront, but I am Credibly informed that that Invention was not in the Book when Mr. *Archer* gave that his *A*pprobation, but if it had been there it was not the Substance thereof; therefore not to be esteemed as Included in Mr. *Archer's A*pprobation. *A*nd as for Mr. *Smithy's*, I understand he rather Discountenances than Encourages Printing against the Quakers, thinking enough hath been already said to Convince them among them, who are Convincible; but for their Governours, Mr. *Whitehead*, &c. I fear they are either Judicially hardned, or willfully Obstinate, and so past Recovery; and as for the Quakers charging Mr. *Smithy* for Reprinting a Paper of Mr. *Bugg's* against them, I have seen that of Mr. *Bugg's*, but not any of Mr. *Smithy's*, that the Quakers so complain of, and to my Judgment, he herein proves them guilty of intolerable Heresie and Wickedness, quoting their Books and Pages. I do not find they disprove his Proofs, but Quarrel about, or with some Expressions; yet I find these Quakers charge the Ministers with damnable Doctrines, as denying the Lord that brought them; and one *P*roof of these their high Charges is (as the Quakers say) that they say the Steeple-House is the Church; now if this be such a damnable Heresie, and a Denyal of the Lord that bought them, as the Quakers make it, then surely the Quakers are and may be more justly charged, as Mr. *Bugg* doth, altho' they say it is contrary to their Faith and Principle; but whether the Quakers bare Denyal, or Mr. *Bugg's P*roofs (seeing they cann't disprove them) be to be credited; for how can any *P*eoples *P*rinciples be known but by the Doctrines of their chief Teachers. So also Mr. *Bugg* having in some *P*assages varied from their express Terms or Words, yet I do not find he hath wrong'd their Sence. But in case it were so blameable in Mr. *Smithy* to Reprint Mr. *Bugg's* Charge against the Quakers; are not these Quakers much more blameable in Printing and Reprinting so many Insolent Defamations of the Church of *England*, her Doctrine, Ministers and Bible as they have, and be so bold to Try and Condemn them as Guilty, especially as mentioned in your Book, *Satan Disrob'd*, &c. The Protestant Bible and *English* Reformation, as well as the Ministers are Blasphemously Scandalized by the Quakers, and in case Mr. *Bugg* hath been to severe in some Expressions, and short in some Proofs, and herein not Justifiable (which I only suppose and not grant) yet these Quakers are much more guilty in the same kind, and if any defect be in his Proofs your self, Sir have supplied that defect but the Quakers Insolence is very provoking in making it so Criminal in these two Ministers, If they stop not Mr. *Bugg*, or do not Publish against him for Writing against them, nay, these Quakers are so Arrogant, as to threaten them, and so to divert them from their Duty; and yet these Modern Quakers are so far from suppressing their former Scandals against our Church and Ministry, that they now Justifie, Re-print and spread them Seditious Libells stuft with fowl Calumny's, and (to use the Quakers own Terms of Mr. *Bugg*) intolerable in their own Nature to be born, affecting and reflecting on not only twelve Men, but the whole Nation and Laws, Kings, Lords and Commons in Parliament, as well as the Clergy. And indeed upon enquiry, as well as from the Quakers Charges,

ges, it appears to me that them two Ministers are not Faulty in encouraging Mr. *Bugg*, but rather in their too little Countenancing him; for as it pleased God that Mr. *Smithy* was Instrumental in *Mr. Bugg's* Conversion from Quakerism, he is very commendable in shewing Christian Kindness and Encouragement to him in forsaking and discovering the Quakers Errors. And it was his and it is every Christians Duty, much more a *Ministers*; yet these Quakers count these two *Ministers* such great Offenders, that they threaten them in Print, thus say they, page 11. *If thou doth not put a stop to his mischievous Attempts, it will affect thee, and the Cry will ascend higher than to thy self.* And in page 20. Say they, *Bugg's Abuses are in their own nature intollerable, and we do not intend to lye under his foul Calumnies.* And p. 106. Say they, *If thou will be mute in this matter, and suffer him to persist without your publick dislike, then may you be further justly called in question, and exposed thereupon for your neglect of Justice.* Now from these imperious Threats of the Quakers (as themselves do) I querie, whether they do not intend, if they can prevail with any who have Authority to countenance them to Prosecute these two *Ministers*, as they did *Mr. Bugg* and *Mr. Keith*, *Mr. Bugg* they Indicted at Sessions in *London*, also complained against him to the Secretary of State, and procured his Books to be seized and taken from the Bookseller, and delivered into the Quakers Custody, on a false Information that it was Seditious and against the Government. *Mr. Bradford*, who Printed *Mr. Keith's* Defence, they Imprisoned and took away his Working-materials, and *Mr. Keith* they Prosecuted as Guilty of Death, and proceeded as far as they could towards taking away his Life, until the Government was taken out of the Hands of them *Preaching* Quakers in *Pensilvania* who were *Magistrates*, *Samuel Jennings* and his Brethren. Secondly, I also further query, were they not very Insolent, considering them as Dissenters, thus to threaten two Legally Established *Ministers* of the Church of *England*, and therein not only endeavour to discourage them, and not only them, but all other Christian *Ministers*, Saints in Heaven as well as them on Earth, who rejoyce at the Conversion of *Mr. Bugg*, or any others from the Errors of the Quakers, and hereby obstructs the Endeavours for such Ends, and the further Discovery of them, (*i. e.*) Quaker Teachers.

Query 3. If these Quakers dare be so bold, so to threaten these two *Ministers*, who have given so little, and I think rather too little Encouragement to *Mr. Bugg's* good Work herein, what may or will not they endeavour to do against him or your self, Sir, who are so eminently concerned when they have opportunity.

Query 4. Seeing these Quakers seem to glory in their great number, whether they being so permitted to maintain and to continue in their defaming the Protestant *Ministers*, threatning them who oppose them. I say, whether they do no think themselves so Considerable, Valuable and Powerful a Part or Interest in the Nation, that it's not the Governments Interest, (at least) to Suppress their Errors.

Query 5. Whether or no the longer they be let go on, in this their Presumptiousness and Errors without Contradiction from some in Power, will it not be hereafter more difficult than now to Suppress their Errors, and more encourage them to encrease their Infamous Defamations of the Church of *England*.

Query 6. Whether these their Scandalizing the Church of *England*, her Ministers and Doctrines be not Seditious, as they say, and ought not they therefore *to be further called in Question*, more then *Mr. Bugg* for Affronting *Mr. Whitehead* and 11 more Quakers, or then these two Ministers, *Mr. Smithy* and *Mr. Archer*, whom they so Threaten.

Query 7. Whether or no the Quakers Calumny's against the Church of *England*, and Errors in Doctrine, being suffered to pass, and so little Cognizance taken of them, do not encourage, strengthen and increase them. And may it not be thought at least *a tacet*, owning both them and their Errors, and both a Discouragement and Disparagement to the Church of *England*, abroad as well as at home.

Query 8. Seeing these Quakers pretend to be Protestants and Freeborn *English men*, and as such claim the Benefits and Priviledges equal with the true Protestants, were it not equal they be Subject to the same Laws, being considered not as Quakers but as Subjects of the Government and Corporations, where they claim and expect equal Privileges with the real Protestants, for as Quakers they are not more (if so much) beneficial to the Nation than others, nor ought they to ground their Claims as Quakers, but as Free-born Subjects of *England*; therefore as such without taking Cognizance of their being Quakers, they ought to be Subject to the same Laws; for I find that in *Pensilvania* when it was for their Interest (where the Preaching Quakers were Magistrates) there they could lay aside their being Quakers, and betake themselves to their Secular Power as Magistrates, when they had occasion to regain their Vessel and to save the rest, also to Revenge themselves on other Quakers, their Dissenting Brethren. Therefore they having a double Capacity, and take Advantage of either, as is most for their Interest, is it not as needful that they should be Subject to the Laws equal with others, without any notice being taken of their being Quakers; for as they think that no just Bar to Exempt them from the Benefits equal with others, nor ought it to Exempt them from the same Duty's. But in case they plead that Kindness and Favour to them is a means of blessing to the Government, and requiring Subjection to the Laws; from them equal with others, they Term Persecution for Conscience, and will be the means of the overthrow thereof, as the Currant of their pretended Prophesies intimate, as in *Cromwell's* and their Times after him, before the Happy Restoration. Yet that seems to be false, as well as many others of their pretended Prophesies; for they had great Favour and Encouragement in them several short lived Usurpations, although some of them for Tythes and other Misdemeanors were Imprisoned. Also in the late K. *James* the Second's Reign they had peculiar Favour, and some of them (*Mr. Penn* especially) is at least suspected

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to have a secret Hand, or great Influence on, and Privity to the Intreagues then on foot against the Church of *England*, but at least they had great Favour and Ease, and therefore according to the Currant of the Quakers prophets, that short Reign should have been longer than that preceeding of King *Charles* the Second, wherein they were otherwise dealt with, but it proved otherwise. This also shews the folly and madness of their Prophesies, and therefore I query, may it not be more truly thought that the Countenancing of these Quakers in their Scandalizing our Church and *Ministry*, is rather a means to shorten then prolong the Tranquility of the Government, as by the Examples of the last Reign is evident. Also it may be cause of Jealousie, that their is Partiality used in respecting the Quakers Persons and pernicious Principles before the Ancient Protestants; but I do not herein intend a Dispute with them, yet may take notice of some Falshoods of theirs, in this their Book, Entituled, *An Expostulation*, &c. They accuse *Mr. Bugg* of Calumny and Lies, and that he abuse their Words, because he say of one of them, that he saith the Sufferings of the Quakers is greatest, (*i. e.* greater then Christ's) I have borrowed the Book he Quotes, and there I find the Words thus; (*It plainly appears that the Sufferings of the People of God in this Age, is a greater Sufferings, and more Unjust then in the Days of Christ or the Apostles*, &c. For saith he, *First, what was done to Christ and the Apostles; was chiefly done by a Law, and in great part by the due Execution of a Law.* And again, to confirm this their Undervalulings of our Lord and the Apostles Sufferings, and *Magnifie* and Exalt themselves, in the same page, say they, *Hereby it appears the Suffering*, (i. e. the Quakers) *to be more Unjust (then Christ or the Apostles) because* (say the Quakers) *what the Persecutors of old did to the People of God they did by a Law, and by the due Execution of a Law.* So that by the Quakers Doctrine, the Apostles and *Martyrs* Suffered Legally; for again they say, *in many other respects, the Suffering*, (i. e. Quakers) *is greater than hath been in any Age.* Now I cannot find cause for the Quakers so to Accuse *Mr. Bugg*, as wronging them, except it be from his putting in the Words *Quakers*, or *them*, instead of their Words the People of God, and he putting the Word greatest, for the Word greater, which intend much one. And it's plain, that by them Words the People of God, they mean themselves Quakers, therefore I see not that *Mr. Bugg* hath wronged them. But it's a great Scandal to *England*, that the Quakers are encouraged so to transmit to Posterity, and with such high Praises as they do such wicked Workers and their Works, to undervalue our Saviour's and the Apostles Sufferings, to Exalt their own, and justifie and excuse the *Jews* in their Cruelty to them, this is a Scandal to our Religion and Nation; for the Quakers do it not as *Men*, but as Embassages from God, and it's not only the Work of that one Quaker in 1657, when that Pamphlet was Printed, but also Re printed in a great Volunme in 1672, by Recommendation of *Mr. Whitehead*, and other chief Quakers, and it's no wonder these Quakers so Defame *Mr. Bugg*, &c. who discover their intolerable Pride and Blasphemy; for thereby they Prepossess People against what is Wrote against them, and so obstruct their Reading of it; as a Thief to escape, will himself cry stop Thief, of the same tendency is these Quakers

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Defamations of *Mr. Bugg*, and indeed this Book they Entitle, *A Sober Expostulation with some of the Clergy*, is rather an insolent Threatning the two Ministers, *Mr. Smithy* and *Mr. Archer*, and all others who rejoyce in and encourage the Recovery of any from the Quakers Delusions; therefore as they themselves say is Intollerable, for now in 1697, in their *Expostulation*, p. 9. In *Mr. Whitehead's* Letter to *Mr. Smithy*, they justifie their horrible Defaming and Reviling our Clergy, even Bishops as well as others, saying, *Mr. Bugg Unjustly charge them for Abusing Christ's Ministers*, but deny not his Quotations he brings as Proofs but by Query, deny them to be Christ's Ministers, so (as they have formerly) make them *Ministers* of Antichrist, and that not only in 1657, by *Mr. Whitehead's* Deceased Friend, *George Fox*. But now in 1697, by living *Mr. Whitehead*, and the other chief modern Quakers since the King and Parliament and Bishops, who have been so kind to them, they thus Requite them by new Brand-marking them for Antichrist. And Sir, since I begun this, I call to mind a most barbarous Passage of *Mr. Penn's*, you mention in the Second Edition of the *Snake*, &c. p. 271. Where, as you say *Mr. Penn* in Vindication of the Quakers Blaspheming the *Ministers*, he Seditiously and Falsly says, "If their Expressions had been ten thousand times "more significant earnest and sharp against that cursed bitter stock of Hire-"lings, they had been but enough, and I would then say not enough, but that "the Reverence I bear the Holy Spirit *(of Quakerism)* would oblige me to "acquiess with whatsoever he should utter through any Prophet of the Lord; "by this say you, Sir, and that truly he means those Quakers who pronounced "those Curses against the Clergy, but he, (Mr. *Penn*) goes on, saying, (and "we) (*i. e.*) Quakers) have nothing for them (the Clergy) but Woes and "Plagues, yet he might have said and Curses too; for of them they have store for the Protestant Ministers, as well as those Seditious Slanders, following of Mr. *Penn's* Sayings of the Clergy, *who have made the Nations drunk and laid them to sleep on downy Beds of soft sin-pleasing Principles, while they have cut their Purses and pick'd their Pockets.* And to perpetuate his irreconcileable Envy on them, he adds (*Tophet is prepared for them*) *to All their eternal Tragedy upon, whose Scenes will be renewed, direful anguishing Woes of an eternal irreconcileable Justice.* Thus far Mr. *Penn*, and as far as he could or ever shall go, even to *Tophet* unless he Repent. For Sir, as you say *what flaming Queus are the Heart of these Men* (*Mr. Penn* and his Brethren) Belching forth nothing but Hell and Damnation, that is for the Clergy, and Heaven and Glory for themselves. I should wonder that that Weather-cock, Esq; *Penn* is suffered so, but that I consider such Engins are of use to know which way the Wind blows, or Stream runs. Now I query whether these Quakers Books which contains these intolerable Scandals, Defamations of the *English* Clergy, especially this (of that Venemous Romish Tool *Mr. Penn*) Entituled, *A Serious Apology for the Quakers*, &c. Wherein he Spits this his Venom, deserves not as much to be Burnt by the Common Executioner, as some which have been lately so served. Now upon consideration of these Quakers irreconcileable as well as intolerable Insolence, and Envy against

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the Clergy of the Church of *England*? I propose to your Consideration, whether *Men* of such Principles as these afore shewed, be proper Persons to have the Government of, and be Governors and chief *Magistrates* in a Protestant Country over *English* Protestants; what Encouragement, Safety or Justice can true Protestants, especially *Ministers*, expect from such Principled *Men*? Observe these Quakers Preachers are not Christians because they have no Charity, Love, Good will or Prayers for the Protestant Bishops and *Ministers*; for *W. Penn* says in their Names, *we have nothing for them but Woes and Plagues.* This Observation was not in the Letter, but made by me, *T. C.* I do not offer these things to you, as supposing you do not better know them then I my self; but to shew that I have some Grounds for this my Sense of them, and I presume I may as well as the Quakers propose some Queries of the same nature of theirs to the *Ministers*, whether or no these Quakers Defaming the *English* Clergy and Bible do not *greatly gratifie the Popish Interest; and is it not Seditious in the Nature and Tendency thereof, and to weaken the Interest of the King and* English *Protestants, and ought not they to be further called in Question, and dealt with for these Arrogant Deeds, and printed Doctrines of theirs.* And is it not needful to be known of the Hearers of the Quakers (although not to be expected from their Leaders) whether or no they will give a Check to their Teachers wicked Works, and give publick Testimony against them, if not, it will Reflect on them all; and they justly deserve to be called in Question, and dealt with for neglect of Justice, and do not deserve the continuance of the Favour and Kindness has hitherto been shewn them, for they are more Guilty, and therefore much more ought be testified against by the Quakers, then *Mr. Bugg* by the two *Ministers* as the Quakers required them. Also I further query, is not that Advice of *Mr.* P. as in *Mr. Bugg's Brief History of Quakerism*, page 47. to be minded as to the Quakers. *If we will not receive a Thief until he has Repented, then let the Quakers first Retract of their voluminous Errors and Slanders against the English Ministry, but more especially as Mr.* Penn *says, let us have good Testimony of their hearty Sorrow,* especially (of *Mr. Penn*, because it's his own Advice) for their blasphemous Undervaluing the Suffering of Christ, and intollerable Slandering the Clergy; but if they pretend much of it was against the Dissenters, and so doth not Affect the Church of *England*, yet it doth, for they render Episcopacy and *Monarchy* higher and greater Limbs of Antichrist, than they do them Dissenters; so it doth hereby more Effect them, and for *Mr. Penn's*, they were since the Restoration, and the others are by the modern Quakers Re printed since their Deaths, in 1672, so do affect the present Government and Laws in Force. I further query, were it not necessary some Conscientious Learned Orthodox Divine, who is of Ability in Knowledg and Utterance (and of Temper too) to frequent their *Meetings*, and take notice of their Doctrines, and have Authority to speak for Instruction, as he sees meet before or after they have done, (and not give them any Interruption) (whilst Speaking) although it may not do good on their Leaders, for the Reasons given by my Lord of *Lincoln*, that *they have Ends to*

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erve, but may be of Service to their young Proselites Children and Servants whom they train up in their Errors and Ignorance of the true Christian Belief.

The afore mentioned Letter, I knowing the Person who Wrote it, and having the conveyance of it, got sight of it, and thinking its Publication Serviceable, did Importune it might be Printed, but the Author of the *Snake* was unwilling to do it, or permit it, thinking it might be thought he affected Commendation, but I have ventured now to Print it (knowing many of the matters therein mentioned, as to Substance to be true, although I cannot stand by all the Expressions) and it is altogether without the knowledge or consent of the Author of the *Snake*, &c. and chiefly intended for the consideration of the Bishops and *Ministers* of the Church of *England*.

Now to shew that the Quakers Spirit and Light is an evil one, observe, that *C. W.* who vindicates the Authority of the Scriptures against the Quakers contempts, in his Book, *Quakery Slain*, &c. p. 13. says, *Scripture is the mediate word of God to us*, and says to the Quakers, *your Diabolical Spirit in you will not permit you to acknowledge that truth*, and says to the Quakers of the evil Spirit, *as he thereby limits the supreme holy one, so he ever rules you*, &c. Now it the evil Spirit which *C. W.* means *limits* the *holy One*, as in *Psal.* 78. 41. Yet in his *Great Mystery*, &c. p. 247. *G. Fox* is so wicked as to say of *C. W.* he saith, *God limits the supreme holy One*, &c. in answer to his own Forgery, says, *the holy One is not limited*, &c. Now *C. W.* never said so, but to the contrary; but *Fox* to slander and defame him forge this lye of him, and the Quakers at first thus mistaking and taking the Devil for God, and so thinking the Devils Inspirations in them to be Gods, is the cause of all their other errors. And to further prove the Quakers Spirit is not Christs, but an evil one. One in Print thus relates. *At a Meeting of Quakers at* J. Hunters *of* Bennefield *in* Durham *County*; says he, *the Lord moved me to pray —— while I prayed to God as a Creator, there was little disturbance, but when I cryed in the name of Jesus Christ my Mediator, God in my nature now in Glory, then the Devil roared in the deceived Souls, in a dreadful manner such a representation of Hell I never heard of; in the midst of this confusion, one of them*, says he, *asked if I came to torment them, I reply'd* Matth. 8. 19. *after 2 hours as we were departing one of them cursed me*, saying, *all the Plagues of God be on thee*. By the same Spirit *W. P.* and *G. W.* were led to curse *G. Keith*, and says, *thus saith the Lord, and in the name of the Lord*, &c. Even the same Evil Spirit which *Fox* above Forty Years ago mistook, and thought 'twas God; do these modern Quakers now so mistake for Gods Spirit; and notwithstanding *Fox* is in this case proved such a Forger and false Accuser, yet *G. W.* doth excuse and cover *Fox's* wickedness, and calls *C. W. Liar*! And *W. P.* &c. thus exalts this Blasphemous *Fox* saying of him, *many have done vertuously in this age, but thou dear* George *excellest them all*; yes, so he did, in Blasphemy, Forgery, and Lying, which is fully proved in *the Snake in the Grace*, &c. *and a just and lawful Tryal of the Foxonians*, by me T. Crispe.

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